

No. 1

A Suggestive Letter.

When says Dr. South, the fixed stopper of glass bottles needs all management—care, to normalize the neck with a cloth wet with warm water, tapping the wrench, or all these in combination—there is another means which will most always succeed. Let the bottle be inverted so as to stand on the stopper in a vessel of water so filled that the water reaches up to the shoulder of the bottle, but not to the label. Two or three nights of this treatment may be required sometimes before the stopper will yield.

Lyman C. Howe at 55 South Ada St.

(Brief synopsis of his address.)

Last Sunday morning Mr. Howe alluded to the conditions under which he delivered his lectures. It is well known that while delivering his addresses his eyes are closed, thus shutting out all external stimulation everything of a material character. It is then that a panoramic view passes before his inner vision, in which is outlined the forthcoming address. If his attention were distracted by any thing making an impression upon his visual organs of course this panoramic view would be instantly dissipated, and his thoughts in a moment become confused. This strange gift is a species of clairvoyance or clear-mindedness and enables him to come more closely in rapport with the angel world.

In the address that followed the speaker's brief description of the conditions under which he gave his inspired utterances, he alluded to the prevailing tendency on the part of many Spiritualists to seek only that in the spiritual movement which is highly sensational or very extraordinary. They are never satisfied with simple facts, however sublime and elevating in their character, but they are ever yearning after that which is calculated to excite wonder and astonishment, without feeling that they are satisfying the rational understanding. They are never willing to let well enough alone. This result, the speaker claimed, has had a tendency to demoralize mediums, who, as is well known, are extremely sensitive, and who feeling the constant yearning of this sensational class, desire, of course, to satisfy the same, and these feelings attract to them a dark, mischievous class of spirits who assist them to carry out any nefarious designs in order to feed their insatiable passions. Societies, too, in many instances want excitement, something that will appear highly sensational, and instead of promoting thereby the interest of the spiritual cause, they actually prove a detriment to it.

But this unfortunate condition, the speaker claimed, arises from the imperfections of human nature, which are potent factors in all the manifestations of life, and which can only be overcome by systematic effort and education in the right direction. There are no well defined causes without their legitimate effects, and no effects without a producing cause. He regarded man as a natural, law, spiritually and physically. Law reigns everywhere in every department of God's vast universe, and without it anarchy would prevail. Each human being is consequently, the well defined result of certain causes, which influence and shape to a great extent his present life, and which will accompany him into the spiritual realms. The God of the old Testament is presented to us in such a light that we can only regard him as a variable or changeable being, regretting to-day what he did yesterday and changing his plan of action as caprice or fancy may dictate. The speaker, however, regarded God as fixed and eternal in the universe of worlds, and all changes that ever occur, are the result of the action of immutable law. That law which is once found in operation in any department of life, will never cease its beneficent action. Man standing forth on this planet, is the highest product of Nature. He is the legitimate result of antecedent steps, requiring ages for his development. He is the culmination of certain causes, and in accordance with their well defined action, he is molded and developed bodily and spiritually.

The speaker traced the influence imparted by parents to their offspring, an influence, which, though it might be latent or dormant for years, never was entirely eradicated. The spark applied to powder would cause it to explode with terrific force. For untold ages that same dynamic force or energy would have remained dormant in the ingredients, sulphur, saltpetre and charcoal, if the puny spark had not liberated the same. So it is in the formation of character. The deleterious effects implanted therein by our progenitors may remain latent for years, but when favorable conditions occur for their manifestation, the world is suddenly shocked by hearing of some one supposed to possess an unblemished moral character, who has committed some heinous act, that causes the pure and good to shrink back in alarm and fear.

In this influence of one generation upon the following, qualities, sensations, perceptions and impressions are imparted to the brain, which induce a person many times to believe that he has existed in remote ages, giving rise to a belief in pre-existence or re-incarnation. The child has within it all the possibilities of the future man and woman, and upon its brain are many qualities impressed through the instrumentality of the action of the mother's mind. Traits of character are transmitted; a love of the grand and beautiful, if the impression is made with sufficient force on the unborn child, will influence and shape its whole life. If the mother is licentious or intemperate in her habits, or if she is surrounded by depraved influences, the unborn child will be stamped with all these unholy influences, and its earth life be made miserable and unhappy thereby.

The speaker alluded to the action of dominant traits on the part of children. He would lead the children and act in nature, in order that the parent might become familiar with their leading traits, and thereby cultivate and restrain them, as necessity demands. He claimed that the whole human family are now allied to the spiritual universe as well as the material, and that as humanity advances in the various spheres of spirit-life, at

each successive step everything becomes more, more beautiful, better adapted to supply the wants of the soul, and also more substantial in all respects. The spirit-world with its magnificent scenery and opportunities for enjoyment is the real, the substantial, the enduring, while the material world is the evanescent and fleeting.

The lecture continued many real gems of thought, that the audience will continue to remember as they come in contact with the varied experiences of life.

THE CHILDREN'S PROGRESSIVE LYCEUM. The 17th anniversary of the Children's Progressive Lyceum was celebrated in the Hall, 55 South Ada Street, on last Sunday. The Lyceum exercises were omitted and the time occupied in rehearsal for the exercises in commemoration of the origin of the institution, and other business necessary at the close of the year.

The exercises began at 3 P. M. by singing by the Lyceum, led by Mrs. Simmons; piano accompaniment by Mr. Trefry. Then followed recitations by members of the "groups," ranging in age from 5 to 15 years.

PROGRAMME. Chemistry of Character, Laura Lee; The Orphan's Prayer, Emma Hirst; The Bird's Nest, Annie Wacker; Duet on the Flute, On the Race Course, The Vest Sisters; The Children's Hour, Myrtle Gardner; The Best Cow in Peril, — Fellows; Perseverance, Mabel Shepard; The Little Child, Lilla Asten; Sound of Little Feet (Song) Miss Ada Turk; Barbara Fritchie, Emma Bishop; Recitation by Mr. Spencer, Librarian; Musical Performance on three instruments, by the musical group, Silas Arner; Recitation, Flora Clark; Papa's Letter, Nellie Bishop (a leader); Recitation, Mr. Beam.

Mrs. F. W. Farnham read very appropriate remarks in behalf of the Lyceum, and Mr. A. H. Williams, an old-time and present worker in the Lyceum, closed the exercises by a short speech, and dismissed the meeting.

The recitations and the children were very creditable and well received. Indeed, the whole performance was exceedingly entertaining and satisfactory.

The election of officers and leaders for the coming year takes place next Sunday, March 12th.

Business Notices.

Dr. Frier's Perfumes, especially his Floral Riches, Red Rose, Labeled Eucalypti and Alaba Rose, are becoming the fashionable odors.

HEDSON TUTTLE lectures on subjects pertaining to general religion, and the science of Spiritualism, at the Chicago Dispensary, 101 N. W. Adams, Berlin Heights, Ohio.

It is by the use of the Great Mexican Vanilla Beans that Dr. Frier's Special Kidney Pills are obtained its fine excellence.

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CHECK EVERY CASE OF PILES.

Spiritualists and Liberalists. The Michigan State Association of Spiritualists and Liberalists, held its annual convention at Detroit, Michigan, from March 17th to 19th, 1883. A number of the most prominent Spiritualists and Liberalists of the State were present. The convention was held at the Hotel de Ville, and was attended by a large number of persons. The convention was very successful, and resulted in the adoption of several resolutions. The convention was held at the Hotel de Ville, and was attended by a large number of persons. The convention was very successful, and resulted in the adoption of several resolutions.

These prizes fall on any one of the following prizes: A gold watch, a silver watch, a gold chain, a silver chain, a gold ring, a silver ring, a gold bracelet, a silver bracelet, a gold necklace, a silver necklace, a gold earring, a silver earring, a gold brooch, a silver brooch, a gold pin, a silver pin, a gold comb, a silver comb, a gold hairbrush, a silver hairbrush, a gold toothbrush, a silver toothbrush, a gold soap dish, a silver soap dish, a gold towel rack, a silver towel rack, a gold washstand, a silver washstand, a gold bedstead, a silver bedstead, a gold chair, a silver chair, a gold table, a silver table, a gold lamp, a silver lamp, a gold clock, a silver clock, a gold mirror, a silver mirror, a gold picture, a silver picture, a gold vase, a silver vase, a gold bowl, a silver bowl, a gold plate, a silver plate, a gold cup, a silver cup, a gold saucer, a silver saucer, a gold teapot, a silver teapot, a gold coffee pot, a silver coffee pot, a gold sugar bowl, a silver sugar 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Lyman C. Howe at 55 South Ada St.
(Brief synopsis of his address.)
On last Sunday morning, Lyman C. Howe entertained the audience that assembled at 55 South Ada Street, with an excellent address on "Mediumship," a subject presented by one of the audience. He said that mediumship with its various phases was an old question, yet it is all-important that its nature and character should be carefully studied and analyzed each day, as new developments are constantly arising. Any question asked or subject suggested by an audience, to a certain degree or extent, reflects the mental condition of that audience, questions that are the most important and suggestive, generally come to the front. They represent the interior state or condition of a few or many. Each individual present on this occasion, seeking for information, represents a class that exists all over the world. If the members of an orthodox congregation could suggest subjects for the consideration of their pastor, they would want to learn something with reference to hell fire, endless punishment, faith, baptism, or some one of the many questions that are continually agitating the minds of Christians.

He also claimed that with ninety-nine per cent of the mediums of to-day, the communications given are invariably inaccurate or modified by their respective idiosyncrasies, or peculiar traits of character or temperaments. At first, in fact, every medium is influenced by the different mediums, being regularly controlled, they finally to a great extent overcome the errors they were given through their organs, will be less marred thereby. If a person is in great haste, every expression would seem to come from a relief. The telling of troubles even affords relief to many unfortunate and unhappy sufferers. The absurdities incorporated, as it were, into the organic structure of a medium, by frequent expression while under control, lose their force or potency, and soon almost wholly cease to exist. Their expression must be tolerated for a time in order that the organism may be brought into better condition.

Jesus, the speaker said, was a most wonderful medium, having inherited his beautiful spiritual nature not only inherited that noble characteristic, but he possessed, inborn, a highly exalted religious nature. Physically, too, he was splendidly endowed—his perfect physique making him the admiration of all. He had a peculiar temperament that gave him great fervor and warmth of feeling. His religious nature was grandly beautiful and lovely. He felt his relationship to the Infinite Father. He felt as if he was the son of God, yet he fully realized the fact that he was merely the servant of God, and that his parents. The preparation for the birth and development of Jesus was going on for years in the Spirit-world, before he saw the light of day upon earth. Through the divine instrumentality of the subtle workings of psychic force and the influence of dreams and visions, a perfect receptacle for his development on earth was formed, and he was finally ushered into the world as one of the most remarkable beings that ever existed. Mediumship in his day was well known and recognized by the people. The whole tendency of the spiritual influence of that important era in the world's history, was to culminate in the development of precisely such a distinguished character as Jesus. People then had visions, were spirits, conversed with them, and the spirit of prophecy prevailed then as now. As the general tendency of spiritual unfoldment in ages past, finally culminated in the birth of Jesus, so are the spiritual potencies of the present time tending towards the culmination of the spiritually remarkable personality, who will at no distant day be ushered into the world. This exalted spiritual tendency of today will finally find lodgment in one individual, who will be regarded by many as another savior or redeemer of the world. This spiritual impulse, ever on earth, is in rapport with a like impulse in the spiritual realms, and both move on together in harmony.

A. J. Davis, said the speaker, is a remarkable man, coming forth first as the Poughkeepsie Seer. He has, on different occasions, held public communion with the exalted sages of the celestial realm. His development, in my opinion, was not the result of an accident; not a special gift made from heaven by some sudden impulse; not even the result of mesmerism, but was the legitimate product or outgrowth of pre-natal influences, impressions, organic habits, tendencies and peculiar idiosyncrasies imparted to him by his angelic mother, coming down, as it were, through several mothers, and finally manifesting in his remarkable personality. A. J. Davis, Jesus was a spiritual and religious medium, and did not dwell on the intellectual plane at all. Mr. Davis, however, exists almost exclusively on the intellectual plane, and he has in consequence been instrumental in placing before the world many books which have enlightened humanity on many abstruse subjects. The mediumship of Jesus would not stand the scientific test; that was not required in the remote ages of the world. The highest form of mediumship is in the present day, and the domain of scientific analysis; it is above and beyond all science; it is far more grand and beautiful than the most learned scientist can conceive. Those manifestations that

can be analyzed, that come easily under the domain of scientific observation, constitute objective spiritualism. We can feel deeper, however, than we can think, and those feelings defy chemical analysis. Thought is far deeper than expression.
Even God could not give a communication through a medium, that would not partake more or less of the nature of the imperfect instrument through whom imparted, hence there can be no infallible revelation, no infallible bible or scripture. The same law of course, holds good with spirits when controlling mediums, hence no message should be considered infallible, but must be carefully weighed and considered.
The speaker gave a brilliant picture of the future, when mediums will be developed to a higher order of manifestations, and when the world will be far more moral, more spiritual and more closely allied to God and the angels than at present. The lecture was eminently a good one, and was listened to with rapid attention.

The Latest Electrical Discovery.

It is said that the Rev. Mr. Gilbert, during a lecture at Christ Church, New Zealand, while speaking of the telephone, asked his audience if they would be astonished if he were to tell them that it was now proved to be possible to convey by means of electricity vibrations of light—not only speak with your distant friend, but actually to see him. The speaker of the telephone, and the vibrations which enabled us to do this—was the very latest scientific discovery, and in the United States, Australia, belonged the proud distinction. The trial of this wonderful instrument took place at Melbourne on the 21st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race-course at Flemington, with its myriad host of active beings. Each of the spectators, looking out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely read.

It is not generally known that the pearls found in the Gulf of California are considered as fine as those found in Oriental waters. One measuring an inch in diameter has been discovered there, said to be the largest in the world.

There is a tree in Arizona, which, when seasoned, is so hard as to turn the edge of an axe. It is known as the desert iron, and makes magnificent charcoal.

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—THE EDITOR: Dear Sir, I have struggled with what to say in this column for a while, and cannot imagine doing other-

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RELIGION.

BY THE MATERIAL AND SPIRITUAL UNIVERSE.

By E. J. BURRY, D. D.

This book is a collection of the experiences of the
 author, and is published by the publisher. The
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the same under the old religion. It also reveals man's wonderful destiny in the future life, and is a broad world's

[illegible]

Translated from the French by Thomas J. Narveson.

[illegible][illegible]

see, and others, 1943; summarized in Lockhart, 1951; for the role of Lactobacilli in health and other writings for the lay reader: At Home on a Yacht, *Immunology* 1951.

1890s. cloth, 360 pages. Price, \$1.95.
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Co., 774 N. Dearborn St., Chicago.

[CONTINUED]
With reference to plane

from my memory as I returned to daylight, but I shouted with laughter as I saw the comparative triviality of this world."

These are remarkable words, and bear a singular resemblance to those used by Sir

I can foresee that thought-reading, as the most common form of clairvoyance, in as much as the physical theory of sympathetic brain vibrations may seem to afford a materialistic clue to its solution, is destined at

The Rumford Almanac and Cook Book,
mailed free on application to the Rumford
Chemical Works, Providence, R. I.

ishing together at Tuscaloosa, not to speak of wild oats that we sowed, I won't adopt the

feel like Peter did at the transfiguration; you undoubtedly would be in a condition to regard the facts alone and not the consequences. Spiritualism says and proves that

Continued on Third Page.

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L. PERLAZZINI RIVERA, Chicago

VOL. XXXIV.

CHICAGO, MARCH 24, 1883.

No. 4

[illegible]

If we assume that the spirit does not necessarily inhabit the body as a duplicate or even a copy, but rests upon which the flesh is condensed, but is not itself a distinct entity, not affected by sickness, old age, or death, then his reasoning in relation to the survival of the spirit is not altogether groundless, since the spirit is not a part of or in the body, but is a creation of the body and is not subject to its laws. It ripens and grows to perfection, the body is re-created, and the spirit is not affected by death. But assuming the theory to be correct, the spirit is not a spirit that lives life to the body, then any theory of the survival of the body may be infinitely subdivided or infinitely multiplied.

Verily, it is quite as easy to prove all spirit phenomena a delusion as it is to solve the mysteries of the soul, and one who is natural and unprejudiced will not enter his head in doubt, as to the immortality of the soul. He may have frequently held converse with the departed, and seen to him appeared to be his departed friends.

Are there any mediums or others capable of clearing away the mist connected with the subject of which I have treated? If so, let us hear from them! Not a wordy, windy gush, such as Mrs. Richmond might give us, but something solid which the intellect may be able to grasp.

J. MURRAY CAMP.

Both Sides of the River of Life.

The following facts occurred in the writer's family in 1864, a sister being the subject of the phenomenon. I extract from her letters:—
"Mother wrote you of my illness, but I will write you of my death and resurrection. I was convalescing rapidly, but by some inadvertence in diet I fell into a relapse and the end came quickly."

[illegible]

"If I tried to go to them, the stream widened, the other shore receded from me. Deacon Waring came nearest me. I asked, where is God? He replied, 'I have not seen him. We are probabilities here, as when in earth-life.' They were singing the enchanting music I had heard. Deacon W told me my earth-life was incomplete. Then they left me and the stream grew wider. I looked for my old body again, and beheld great commotion. Our old physician was standing thus with a dial in his hands. No other person was

[illegible]

"It is now nearly a year since, and I have scarcely regained my strength, but so vivid is that scene impressed upon my memory, at while I remain on earth it can never be effaced."

"Now I will tell you of something quite as remarkable, but not so emotional. While I lay as one dead, there grew from the nape of my neck and down my back with the rapidity of a fungoid growth, resembling little white tufts attached by a thread-like pedicle. They were removed by a thrice-thrust ampu-

the stem. A great many people, hearing of this, came to see me, and I have told these things over so often. I am tired of being known as the girl who was dead and came to life again. Hereafter death will have no terror, and orthodox teachings will be only a myth to me." C. C. LUCK.

STILL A FAILURE.

Her Audiences Dwindling—Her Absurd Statements.

[illegible]

Astronomy, geology and archaeology demonstrate that the earth is not flat. Aristotle's experience shows that the procession of the equinoxes never did and never can cause the poles and equator of the earth to change places. The probability is Mrs. R. has little idea what the procession of the equinoxes really is, else she would not utter such nonsense. *Geology* shows that the continents of North America and Europe, so far from not being in existence 25,000 years ago, date back from the earliest geologic time. The dead land so far found on our planet is part of the North American continent, extending far north as the Arctic Ocean, and part of the northern continent of Europe (the Laur-

[illegible][illegible]

the bank of California lately received a bar of gold weighing 511 1/2 pounds troy, and valued at \$114,000. Its length was fifteen inches, width six inches, depth seven inches. It was shipped by the North American Pacific Coast Mail Mining Company, of Sausalito, Contra Costa County, California, and is said to be the largest gold bar ever cast in the United States.

THE REV. DR. JOHN P. NEWMAN.

His Sermon Delivered at the Funeral Services of an Aged Lady, Tuesday, January 30, 1883, at No. 561 Madison Avenue, New York.

This is published in the interest of truth. Personal portions of the discourse are omitted.)

And this ends another life! In what sense does it end? Not in extinction, but rather a change of condition, in the invisibility of the body to us, but in the perpetual concealment of the spirit.

Individually indestructible. Death is removal and not an annihilation. All that is immaterial and spiritual continues forever. The spirit is a unit and is indestructible. The unity of personality identity is a substance that never ceases to exist in ourselves, nor more than ourselves, nor other than ourselves. We must be ourselves with all the integrity of our intellect and moral being.

It is the duty of the poet to create the imagination prophesies the future. The journey of the season and the understanding remain intact while the affections hold fast the tender oblation of domestic life.

This romance is

of her God, not to sing songs nor to be idle nor indifferent as to the scenes of earth and time. These sons and grandchildren, over whom she watched with tenderest love ere, she will continue to love and guide

How must be that heart returning from the earth, and, as we feel, all was buried there. The departed, would be poor were the departed separated from us; but reason and revelation combined to lead us to the belief that there are powers on the other side are still working in the mind, and they remain on earth. Humanity is ever asking the question, "Have we heard from beyond the grave?" "What is the proof?" It is two-tenths of persons in all ages, in all countries, of all ages, and of all facts contained in the Bible, and in personal experience. The belief is all but universal that the spirits of the departed have been seen in China. The great of the Greeks and Romans, and of this opinion, and those eminent in the church for learning and piety, have cherished

the communications were as real then between earth and heaven as between New York and London today. The angels were the messengers of the intercommunion between those who had been, and those who were left behind. God had not abandoned Adam and Eve, nor the patriarchs, nor the angels descended with Abraham, Isaac, and Jacob, nor the angels who had rescued Lot out of Sodom; nor were companions of Isaac, Jacob, and Joseph, nor the angels who had rescued Daniel; they delivered Peter from prison; they delivered Cornelius the Roman centurion. Cornelius was the first of the Gentiles to be baptized, to Paul and the apostles, to Stephen, to the martyrs, while Samuel and Moses were returned to earth. And why should we not believe that the angels who were sent to heaven for earth now than in the glorious past, would have the inspired record of the resurrection of Christ, and of the resurrection of the first fruits of the resurrection? The angels who entered the spirit-world through the portals of the grave. One was translated to the first heaven, the second to the second heaven, the third to the third heaven. The first to return was the angel, the prophet. When a lad in the land of the living, he was taken to the first heaven, and conversed with the Lord. He died at the advanced age of 96, and was buried at

embodied, Kilian represented the embodiment of the world from beyond the grave. What do Mow and Kilian have in the spirit-world? That they are there as there is in their personal identity, conscious of their knowledge here; that they know what we are doing and have done in our spiritual welfare. They spoke of His death which he should accomplish at Jerusalem. They could not leave their inmost in the centre of the world, of the suffering and glorified Jesus. They are permitted to do in their glorified state what they were not when on earth. Mow made the promise that he would be a leader in the world to be two worlds made. "They appeared in glory." Peter, James and John are our witnesses to this communication. How did they come to this? By the Spirit of spiritual intuition? By conversation? It matters not; they knew them, and thirty years after the

The saint Peter received the fact that the body of the deceased had been found in the grave had always lived there. That was his native land. He was there long before he may have been from our shores. He men came in bodily form and he was always represented as coming. Having lived thirty-three years he returned to the spirit-world, and he was asked, "What did he do that Christ say of that world? There are many mansions there. The inhabitants of the spirit-world are all happy and celebrating those three days between His crucifixion and resurrection Christ was in the spirit-world. He entered Paradise with the trophy of His redemption. He was there at the dying thill. To-day thou shalt be in Paradise." He then descended to Gehenna, and he was asked, "What did he preach to the unhappy spirits, to the antediluvians, to the solomites, to all the sinners of the world?" He answered, "I accept him? We are not informed. It is reasonable to suppose they did. He spent forty days, passed his time after a residence of forty days, passed his time after a residence of

And there was another who was born here and went to the spirit land and returned on June 64 A. D. from June 44 A. D. six years after he made this declaration to the living: "I have been up into the third heaven." This is levitation. I Kings xlvii, 12, Ezekiel lii, 14, in Acts xiii, 36, the apostle Paul declared that departed spirits but to heaven, but to departed unpeaked words. What he heard in the spirit land was that the living were languidly to express, and no mind on earth could intelligently receive the exalted words of the spirit land. He was assigned for him alone, and hence it was not for the rest of Paul to utter them: What report of the spirit land? There is a power to convey us there; and the angels are there communicated to the living mind, and the living mind is an agent to return again: "I have been up and down and be with Christ." It is the power of the spirit land to be to Peter's recollection being with the Lord

you say if only one of our own race and one of the other would witness we would be sufficient? Most lawyers are satisfied with one good witness. The law is that two witnesses are sufficient to convict a man. The same is true of the Christian and four apostles. These eight witnesses are as good as eight hundred.

But does the communication between the worlds continue to this day? Let us not be wrong in answering this question, because the great Bible is full of truth, and it is just and true. Let us rise to the sublimity and purity of the great Bible truth, and this day of sorrow console our hearts with the words of the opinion of Wesley in Swedenborg was the opinion of Wesley that the departed spirits of the departed friends. Dr. Adam Clark held that the departed spirits returned to

The lady for whom this sermon was preached, is the mother of our esteemed friend and subscriber, George H. Jones, of New York City, who has given away 10,000 copies of the address, and has had calls from all quarters for them. The only ones now to be had are those at the New York office.

Is the Soul, Like the Body, Capable of Separation into Parts, or is it Elastic?

To the Editor of the *British Philosophical Journal*:

That death does not instantly follow decapitation is a well known fact. This is true of man as well as animals. We have recorded instances where the lips were seen to move, the eyes to turn upwards, and the face to bear an expression of deep suffering for a space of time after the head was severed from the body. All of us know that both the head and body of a fowl remain alive for several seconds after being separated. This presents to my mind a very interesting problem: Is the human soul, like the body, capable of separation into parts, or is it

If we admit the premises that death does not occur upon the instance of decapitation, which we must do, then it follows that either the soul or the other of the above questions must be answered in the affirmative; otherwise we must modify our theory of the soul. If we assume that the spirit may be separated into two fractions, the spirit of the head and the spirit of the body, does it not follow that these halves of the spirit may be divided into quarters, and these quarters subdivided into an infinite number of particles of spirit? Assume, what conscious individuality or personal identity would necessarily be lost? Scientific deductions lead us to no other conclusions. This cannot be denied.

[illegible]

"Mother wrote you of my illness, but I will write you of my death and resurrection. I was convalescing rapidly, but by some inadvertence in diet I fell into a relapse and the end came quickly.

"I passed the melancholy flood with that

[illegible]

"If I tried to go to them, the stream widened, the other shore receded from me. Deacon Waring came nearest me. I asked, where is God? He replied, 'I have not seen him. We are probabilities here, as when in earth-life.' They were singing the enchanting music I had heard. Deacon W told me my earth-life was incomplete. Then they left me and the stream grew wider. I looked for my old body again, and behold great commotion. Our old physician was standing thus with a dial in his hands. No other.

[illegible]

"It is now nearly a year since, and I have scarcely regained my strength, but so vivid is that scene impressed upon my memory, at while I remain on earth it can never be obliterated.

"Now I will tell you of something quite as remarkable, but not so oriental. While I lay as one dead, there grew from the nape of my neck and down my back what the doctor calls a fungus growth, resembling little white stalks with a thread-like pedicel.

Astronomy, geology and archaeology demonstrate that the earth is not flat. Aristotle's experience shows that the procession of the equinoxes never did and never can cause the poles and equator of the earth to change places. The probability is Mrs. R. has little idea what the procession of the equinoxes really is, else she would not utter such nonsense. *Geology* shows that the continents of North America and Europe, so far from not being in existence 25,000 years ago, date back from the earliest geologic time. The dead land so far found on our planet is part of the North American continent, extending far north as the Arctic Ocean, and part of the northern continent of Europe (the Laur-

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the bank of California lately received a bar of gold weighing 511 1/2 pounds troy, and valued at \$114,000. Its length was fifteen inches, width six inches, depth seven inches. It was shipped by the North American Pacific Coast Mail Mining Company, of Sausalito, Contra Costa County, California, and is said to be the largest gold bar ever cast in the United States.

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MINISTER AND MEDIUM

Simpson.

✓

8th Experiment.—The medium's slate usual conditions. The conversation

Belle Cole and Madam Varian. Instrumental music by Prof. J. Jay Watson and his talented young son, Master Emmett H. Watson.

not be some earlier and simpler formula-
to the use of which Christians of every name
might wisely return? Is it asked, could
there not be a convention of the various

observes all the Jewish customs. Her motive is said to be a belief that the Jewish is the only true religion, and that Jesus was an impostor and a fraud.

Prices, in paper, 50 cents; in cloth, 75 cents; postage free.
For sale, wholesale and retail, by the Biological-Psychological Publishing House, Chicago.

phrenia, and from a well attested character will form a conviction of the entire truthfulness, thereby bringing to man a desponding doubting word, for impossibility.
The pamphlet is in octavo form, printed on good type paper and illustrated with a

Portrait of Lurancy Vennum.

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Portrait of Lurancy Vennum.

Woman and the Household.

By HESTER M. POOLE.
(Metuchen, New Jersey.)

TO A WOMAN.

Yes, God has made thee woman.
And do thou seek to be
— what thou art made to be.
And ever that will not find rest
— unless thou fall the noble life that he
hath blessed for thee.

It may be in a transient hour
Whose peace shall fill thy soul.
Thy strength may lead thee to the sublime
The workers to thy hand.
Or make from human guilt, divine
must rise.

Or haply with the toiler thou
Must pass thy busy days.
The struggles of the toiler are thine
Not seeing "through a haze."
Bearing, bearing, bearing in the helpful
womanly way.

It may be in the wildest mood
Thou hast some good to teach.
A wilful world, take courage, then.
Thy master lead thee right:
"To tell my brethren I am proud."
The words thou shalt repeat.

Purchase the nation needs thy help
To free it from its foes.
For oft for right and good thou stand
Women strike for Israel when Israel
God did great things for Israel when Israel

What e'er thy hands or thoughts engage
Live those who live, nor fear
To do the work that God has given thee.
As God shall make it clear.
And soon thou woman art, God's,
man, apostle to the world.

The following extracts from a letter by
a friend of the JOURNAL, now in Paris, from
whom your readers may be sure to receive
her estimate of the condition of things in that
republic is the result of sagacious insight
and long study of the people and their
mode.

"You see how we yet continue to make,
and make, and make a million in France
every day. It is painful to the lovers of
republican ideas to note the apathy and
indifference of the masses. The titled, high-
born senator—life-senator, too, is quite in-
compatible with the republican idea, but
difficult to put away. The noble, the noble
weaker from his presence. The ages of teaching
that classes are the natural order of so-
ciety, renders it impossible to prevent as-
sertion from taking the place of ability, in the
early days of a free government. I dislike to
say the truth, but the masses of the com-
mon people do not respect their own con-
dition, but revenge themselves by hatred of
these better classes. The masses are not
governed and represent a government abroad.
The polished men of France are either weak
or arbitrary, and are either too fitted to
reign their places from small disagree-
ments. The lower classes are extreme in the
most excitement; and once brought to the
front of their heels, and rush madly at any object
that opposes them. These two elements are
to be in chaos, and a million of lives are
lost. The fierce, lawless element and the
empirical and anarchical are naturally in
hostile hostility. The masses are not
must die, it will be by the destruction of temples
and thousands of lives."

The following is from a friendly countryman
who came in the Southern Express.
"We came to Metuchen last week, and are
at a hotel facing the beautiful, tideless sea.
It is a delightful place, and we visited the
lemon grove in perfect form over hills and
valleys most charming and picturesque, and
much of the foliage is in flower. The morning
we rode out on donkeys into the
country back of the town, and passed by
great bands of vines and roses, and fields
and flowers bloomed on every hand. We
rested at an old Roman town, Castellum,
quaint, peculiar and interesting. We visited
the castle, and studied the queer old frescoes
on its walls. The children wandering about
the streets were equally interesting. We visited
and short saque and cap, such as we see in old
prints or in the modern Parisian style, and
they lifted their heads and eyes, and they
looking for all the world as if they had just
stepped out of a picture frame. They lifted to
see their pretty heads and eyes, and they
cheek, and we were glad to see the strength
that France has in the future in these sturdy
little ones. Most of the children are healthy,
healthy spirits, but this 700 feet above the
sea produces a different and better class, and
rejoice my heart."

"I could give you a correct description
of the houses and streets of these strange
places. The former and latter are often
are often covered with half-effaced inscrip-
tions or are of shapes that intimate that they
were put to grandeur and glory. It was a
it was a deep directly into the middle ages.
What stories these could tell if they could
speak! This explains the Emperor Augustus built.
The respect for the sturdy strength and variety
of the French character than we had before."

"We also went to Metuchen early to see the
great gambling place of the wicked world.
It is a lovely spot of delightfully planted gar-
dens and fine walks and drives, and the band
playing every afternoon is one of the best in
Europe. But I can hardly say every in-
dignant word of the gambling, women as well
as men. If Napoleon I. had to be exiled and
to sign papers of abdication because he was
"conspired against" by the masses, he would
much more should this little principality of
Monaco be considered, for conspiring against
the peace, not only of all Europe, but of the
world." I enclose an ivy leaf plucked from
the Roman wall near the town: a wall which,
it is said, the Emperor Augustus built. But
it can not stand up the lemon and oranges
and olive, which feast the eye and run them-
selves on the rich soil of this garden spot,
which should be consecrated to every thing
beautiful and good."

Query: "What books would you recom-
mend for general reading, for the young,
especially for girls?"
Ans. For consistent, common sense, but
thoroughly progressive people, you have
put a attractive literature. Youth must have
it in such form as to be error is taught, such
as in long years they may not unlearn. Too
many spiritual books are full of error and
superstitions. The real live books for the
young, live from the higher stand-point
of spiritual philosophy, religion, and a wide
current is always the sainted to contrast er-
rors, much scope may be given. But books
of a general and sentimental nature are
commonly by thoughtless people. There are
every variety of subject under the sun; in-
stead of it is great danger. It is a great
injustice, of making a wide-spread path when
stronger food should give strength and sub-
stance.

The main thing to be avoided is the old
orthodox spirit running through a great

share of what falls into the hands of inquir-
ing boys and girls.

It is one of the best things to give them
biographies and autobiographies. We all
like to see how others have struggled, en-
joyed, loved and conquered, we are interested
in individuals first, and come into greater
wealth and scope of thought and feeling
gradually. The lives of Mary Somerville,
Harriet Martineau, of Lydia Maria Child,
of Mrs. Fuller, are, in many ways, in-
spiring. They put higher ideals before the
mind than they ordinarily receive. I have
seen a young woman, intelligent, though the
two latter looked healthy, though half un-
consciously toward a rounded spiritual
form for woman. There are numerous other
biographies all with their seasons
between their lines, which, if they do not
lead even if they do not receive it not. There
are histories and works of fiction to an
alarming extent.

Or, later, Mrs. A. D. T. Whitney's stories
are, perhaps, the best. We should desire much
of her religious virtues broadened, though a
golden vein runs through all she writes.
It is the same with George MacDonald. Both
these light stories; they limit the limit-
less two-called Christian tenets, but are al-
most always to the noble and noble
and their teachings are noble and pure.

BOOK REVIEWS.

All books noted under this head, are for sale at, or
can be ordered through, the office of the RELIGIO-PHILOSOPHICAL
JOURNAL.

D. D. MOORE. LES LUMIERES ET LES OMBRES
Du spiritisme. Librairie de l'Anglais, Ave. de
la République, 10, Paris. 1882. 12 pages.
L'Esprit, Librairie de la Société des Sciences et
Lettres, Palais-Royal, 15-17, Paris. 1882.

In the translation the work has undergone
some change in details, but, except the let-
ters of Count Tolstoy, and the attendant cir-
cumstances which we are below, there is
little that is new:

The dedication is as follows:
Je dédie cet Ouvrage à Ma Femme et à
Notre Bien-Aimé Docteur, M. K. N. K. N.
Timofeevitch de la Cour de la Cour de
Petersbourg, le 12 Mars 1882. Paris.
Hommage à mon fils, le jeune comte de la Cour de la Cour de
Petersbourg, le 12 Mars 1882. Paris.

Nice.—January 1883.

In the year 1882 I went to Russia accom-
panied by my future brother-in-law, Count
Kouchevitch Kouchevitch, and his wife,
Countess Alex. I. Kouchevitch. We arrived
at Petersburg on the 12th of March. The
Emperor Alexander 2nd, requested me to go
to his study, and I went there on the 13th.
The Count. Thinking that the Emperor de-
sired to study the phenomena occurring in
Russia, I explained to him the nature of the
phenomena, and he said to me: "I have heard
at the moment I had no manifestations, but
that at the first indications of their return I
will be able to announce to you the results."
The next day I received a new mes-
sage from the Emperor, saying that he wished
to see me on the 15th of March. I went
to a private gentleman as they were, those
words of the Emperor will always remain
graven upon my memory, also the good will
with which he has since always honored me.
I responded to his invitation and was happy
to be able to announce to him the results of
my investigations. The Emperor was very in-
terested in the results of my investigations.
The next day I received a new mes-
sage from the Emperor, saying that he wished
to see me on the 15th of March. I went
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words of the Emperor will always remain
graven upon my memory, also the good will
with which he has since always honored me.
I responded to his invitation and was happy
to be able to announce to him the results of
my investigations. The Emperor was very in-
terested in the results of my investigations.

"We also went to Metuchen early to see the
great gambling place of the wicked world.
It is a lovely spot of delightfully planted gar-
dens and fine walks and drives, and the band
playing every afternoon is one of the best in
Europe. But I can hardly say every in-
dignant word of the gambling, women as well
as men. If Napoleon I. had to be exiled and
to sign papers of abdication because he was
"conspired against" by the masses, he would
much more should this little principality of
Monaco be considered, for conspiring against
the peace, not only of all Europe, but of the
world." I enclose an ivy leaf plucked from
the Roman wall near the town: a wall which,
it is said, the Emperor Augustus built. But
it can not stand up the lemon and oranges
and olive, which feast the eye and run them-
selves on the rich soil of this garden spot,
which should be consecrated to every thing
beautiful and good."

Query: "What books would you recom-
mend for general reading, for the young,
especially for girls?"
Ans. For consistent, common sense, but
thoroughly progressive people, you have
put a attractive literature. Youth must have
it in such form as to be error is taught, such
as in long years they may not unlearn. Too
many spiritual books are full of error and
superstitions. The real live books for the
young, live from the higher stand-point
of spiritual philosophy, religion, and a wide
current is always the sainted to contrast er-
rors, much scope may be given. But books
of a general and sentimental nature are
commonly by thoughtless people. There are
every variety of subject under the sun; in-
stead of it is great danger. It is a great
injustice, of making a wide-spread path when
stronger food should give strength and sub-
stance.

The main thing to be avoided is the old
orthodox spirit running through a great

mother, as we compared it with some of her
letters. A very faint voice made itself heard
while the piano was playing. How, as from
the distance, we heard the faint voice of the
mother's hands and a cushion fell upon my
head. I felt that there was something in the
air, something that I felt, which struck my hands
and melted away when I tried to seize them.
The very air seemed to be vibrating with a
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brought. After the piano's hands were
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down his cheeks. His wife and himself con-
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CHICAGO, ILL., Saturday, March 31, 1983.

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Voodooism and Spiritualism.

The New York Sun of March 11th, has an article as to the divorce case of Helen M. Croft and George Croft, of Cincinnati. The parties being both Spiritualists, and Mrs. Young being a materializing medium, connects the case with Spiritualism. The article gives several descriptions of the "trances" of Helen M. Croft, and says the witnesses were falsely, but yet that the testimony "is no more entitled to belief than the unsworn statements of the same sort of which we have so many. Unquestionably thousands of people are convinced that they have seen and heard things which they have no other way of accounting for, and that they would be ready to take their oath to it. But, after all, because people think they have seen a thing that is marvelous, that is no good reason for believing that it actually occurred. It is no more entitled to belief, however, whose limitations have never yet been discovered." "In the mouth of two or three witnesses shall every word be established," used to be thought a good and safe rule. We have nothing to say in this article about the genuineness or falseness of the phenomena, whose presence the phenomena were said to have occurred. It is the question of what is, or ought to be held, sufficient evidence of a fact. If twenty or more intelligent, reputable persons, who are not known to be in the community, see or hear all at the same instant, startling things, can find no explanation for them but such as Spiritualism offers, giving a right sight, sound, touch, memory, all going along at once, and all of them agreeing in the phenomenon, is it not something like a miracle? Is it not something like a false impudence for one who was not there to proclaim them deceitful because the writer was absent? The late Dr. Beard once wrote substantially of "clairvoyance," that there was no evidence of it, and that the only overwhelming evidence could be given, as those of clairvoyance; that this evidence was not confined to that of the poor and ignorant; but was also given by hosts of those most cultured and distinguished men of the world, who was a disbeliever. The people were not "skilled witnesses," did not know when they saw a thing done, could not be trusted to hear what they said; only a doctor could tell them what they said, and the doctor, being a physician, experimenting with psychology, was called, soon after found, as so many others (not physicians) have, that some of his subjects passed beyond his control, saw things he did not see, heard some inaccessible to him, and that the doctor, as the doctor of "skilled witnesses" said so. But this did not prevent his chief clairvoyant being denounced as a fraud, and the doctor as his accomplice, in England, by those who argued as the doctor did, that the "skilled witnesses" saw things they do not know must be false.

But it is the glory of Spiritualism, that no one was ever made a Spiritualist by authority, or even by belief of what some one else saw, but only by his own experience. They trusted their senses, used their own judgment, and were convinced; could not help being so. If the editor of the Sun will, let examine for himself he will write no more such articles. But the Sun makes a worse charge. Not only were these deceived ones Spiritualists, but some of them believed in voodooism, "a black art whose votaries," we supposed, were confined to the most ignorant negroes who had not yet come out of barbarism, though living in a civilized community. Mr. Maria Louise Young testified that she knew a little of voo-

decent, and that she had visited a druggist's store with Mrs. Glenn, who wanted voodoo medicine, and bought incense and drugs, which Mrs. Glenn was to use in voodoo arts for her benefit. She also swore that Mrs. Helen M. Young, the plaintiff in the suit, had said that she would go to Louisiana if she had money enough, and buy a voodoo candle to burn for the death of a decrepit mare they had on the premises, and for the death of her husband. After all, however, are not voodooism and Spiritualism closely akin? They both pretend to supernatural results by the use of magical influences. They are both black arts. The color of the robes of Louisiana voodooists has been seen in the Louisville and Cincinnati Spiritualists were to the marauders worked by their medium."

of the writer had but inquired, he might have found a host of believers in charms among the Church members of his own city possibly among his neighbors. — It may be said that the writer has not inquired of people from whom he has a right to expect better things, allow superstitious belief in charms to plague their lives. We should not have thought it worth while to notice the matter were it just for the writer to say, "I have inquired of such and such a class of people, and find such and such a result." But the candor and impartiality combined, as to entitle it to embalmment in our pages. Spiritualists don't pretend to effect material results by "supernatural agencies." Spiritualism is not a religion, but a system of imposture. The highest triumph of voodooism is to curse and destroy; the glory of Spiritualism is to bless and save. One is ignorance, working upon credulity; the other is intelligent search of nature. What is there in common with

We remember a circle in which a church member received a message from her husband which much delighted her, till she thought and said, "O dear, I ought not to have called him from heaven. I think this is wrong." "Did he not call him?" said we. "Did he not come because he wanted to—because he loved you?" Spiritualists do not "call spirits from the 'vasty deep'; they only gladly receive those who choose to come. They do not choose who shall come; they invoke no spirits, and are simply intelligent, good men and women, who, studying the sublime philosophy of Spiritualism, are as far from any sympathy with voodooism as the editor of the *Sun* is from truthfulness and modesty in his dictum.

Church of the Divine Fragments.

The Auburn (N. Y.) *Daily News and Bulletin* having closed an article with the following: The Fragments are an unruly congregation," Bro. J. H. Harter writes to it as follows:

I desire here to confirm your statement as far as it relates to the 'unruly' part, and I wish also to say that I am doing what I can to restrain them and make them more edifying, but this part of my work I can very truly describe as hindered. The unruly members far above the 'unruly' congregation of the Divine Fragments, and yet condescend not only to participate in their 'unruly' conduct, but actually aid in making and sustaining it. They are the cause of the 'unruly' conduct on the part of my 'congregation of Divine Fragments.' If other people and other congregations can't do anything to help me, I will do it myself. I will save my congregation, I hope and pray that nothing may be done to legally restrain them in their unruly conduct. I pray as did the man who was attacked by a huge bear, 'Lord, help me, for I cannot.' But if you can't help me, don't let the bear starve.

Bro. Hartner's church is a peculiar one. When he thoroughly reforms a person, he then expects him—has no further use for him in whatever, and then he directs his attention to other refractory members. His whole aim is to get the church purified, and he is earnestly endeavoring to diminish the number of the members who are to him, as he says, "a hindrance to those whom he administers, by making them better, wiser and nobler in every respect, and as rapidly as one can stand alone, must go forth, and no longer look to him for guidance or counsel." While the various members of the church are not all of the same kind, the very ones that need the most careful attention, sympathy and love, Bro. Hartner directs his entire attention to those who need it—the sick—to the criminal—to the unfortunate—to the erring—and the moment they are all right physically and morally, he sends them forth, and says, "You are no longer mine, and we are not prepared to continue in connection with you, unless you are in any respect. Brother Hartner, in our opinion, is doing a noble work.

An Inspired Crank.

to the congregation was assembling at Holy Cross Church, corner of Rich and Fifth Streets, Columbus, O., lately, a young man named Charles Weller shot another young man named August Burkley in the back part of the head. The shot caused the loss of a sensation among the congregation. Weller was taken to his home near by and his wound dressed. The ball, it appears, did not penetrate the skull, but passed around just under the skin, producing an ugly but not necessarily dangerous wound. Officer George Wentworth and Weller, and placed him in the city prison. The fact was soon developed that the clergyman was drunk of the worst kind. His body was crumpled enveloped in a sheet iron covering, the telltale beginnings of the same material, all next to the head. Officer Wentworth was ordered to shoot Burkley and get him out of the way. It was learned that the clergyman had been that he has contemplated killing Burkley for two years; that he came home from Chicago on purpose to remove Burkley. He described how he had laid for Burkley at the house of a friend, and how he had fired. Burkley threw his hand up to his head and ran.

Five Days in the Flooded City, After the Flood.

Southwest from Chicago, eleven hours' ride by rail, is a city famous for its larger beer, devotion to music, sturdy integrity, and the heaven-hearted philanthropy of its people. In 1788 a little company of emigrants from New Jersey settling the dangerous, beautiful, but almost uninhabited hills of the Ohio River, came hounded on the south by the Ohio River and surrounded on the other three sides by splendid hills. They pitched their tents and their huts on a hill where now stands the city of Cincinnati with its three hundred thousand people and all its monuments of enterprise, art and science. Such were the peculiarly favorable advantages of the site for health, commerce and business, that in the year 1800 the place numbered seven hundred and fifty inhabitants.

IN 1930 Chicago was first surveyed, and when in 1833 it was organized into a town there was found to be within its precincts one hundred and sixty acres of land and five thousand and fifty inhabitants. At this time, Cincinnati was the present railroad centre of the world, Cincinnati had thirty thousand black people growing rich and happy within sight of the slaveholders' territory. On one side of the river the push and enterprise, which was the life of the city, and the other side, the smouldering magnificent city and covering the hill with thrifty, happy homes. Upon the other side the plague of human slavery cursed a country equally as beautiful; and in later years when the best blood of the nation was poured into the city, a veritable land, now that the light has been seen by two peoples and the river spanned with iron, the bloods are becoming one; stronger than iron are cities are nurturing their interests, and the beautiful cities of Covington, Louisville, and Cincinnati are all of the multitude of interests in common with Cincinnati. With all its material prosperity Cincinnati has a large interest in spiritual and intellectual matters. Here it was that Prof. Pfeiffer built his observatory, and with his telescope he sought to fathom the mystery of the universe, and here his good work went on until the pure air of the lovely valley became so blackened by the smoke of the great city that it made a veil between the stars and the earth. And here it was that, though the smoke could spoil conditions for the human eye, it could not affect the spiritual vision, and to-day Cincinnati has thousands who have learned more of God's ways through direct communion with the Spirit than through the study of the Bible, and whose instruments ever so powerful

It came about that when the editor and the wife wanted to supplement their Detroit trip with one which should give them additional health and strength for their work, they naturally their thoughts turned toward the West, where many of their friends held maintenance, and a thrilling life, and a comfortable and lively life over the well-appointed "Kankakee line"—a favorite route to Cincinnati, Louisville and the South, and one which the traveller will always choose after having been brought, via the lately closed Chicago line, the travel agent's office, to the hills in nearing its destination, the evidences of the late rush of waters appeared on every side, eliciting constant exclamations of wonder; for *however* closely one may read the papers, it is rarely by observation that one can be so fully impressed by the terrific and wide-spread effects caused by the Mississippi.

The hospitable home of Dr. and Mrs. H. H. Jackson at 90 West Eighth St., was the first objective point and of course a warm welcome and breakfast followed. Dr. Jackson is a man of about 60 years of age, with a few white hairs, and, as they think, a specific work assigned them by their spirit friends.

One certainly they have done grand service to our people, and we may judge from what is heard from our many acquaintances. During our stay in the city we met at Dr. Jackson's a number of the prominent physicians and surgeons among them Mr. and Mrs. Joseph Kinsey, Mr. and Mrs. Wm. Hamilton, Mr. and Mrs. Wright, Mr. Joseph Magrue, Mrs. A. G. W. Wright, Mrs. Sherwood, Mr. Gordon, Dr. J. D. Luck, Mr. Miller and others. A social evening, at which part of those named, with others, was given, and was a bright spot in our experience. The Jacksons here for a long time held a circle for spirit communion each Saturday evening, and we were so fortunate as to be present at one of them. At this instance a sister of Mr. Joseph Kinsey connected with Mrs. Jackson and talked with her and we were all much benefited. The services we are told is her custom and at her presence is greatly prized by all the patients. She told the editor of the JOURNAL that he had two phases of mediumship; he was highly impressionable, and also a medium for the spirits of the dead. If he could he could have less mental labor, might in a few months develop this latter phase so that lowly life spirit forms would be seen and recognized in his presence. Dr. J. W. Dennis, prominent as one of the leading dentists of Cincinnati, is also well known for his active medium powers, and is a man of the highest medium powers, which are being developed with good success. A call at the doctor's home was greatly enjoyed.

On St. Patrick's day in the morning, twenty x years ago, a marked character entered Cincinnati, stuck his stake, and has held to this day. He is a man of great physical and mental power, indomitable will, unflinching courage, bold and original in conception, quick and fearless in execution; his parents with, possibly, a vague presentiment of the qualities their heir would develop.

He christened him Napoleon Bonaparte, and he was known to hundreds of thousands as, N. W. Wolfe, Physician and author. His strong, broad-shouldered frame, his long, straight, black-shaven face, and the fact that he had a library of a million books were his outward features. He was a man of great power, sent out to sufferers from catarrh, and throat and lung diseases. Dr. Wolfe is best known to Spiritualists as the author of "The Journal of a Spiritualist," a book which is known as a record of well authenticated spirit phenomena has no superior and few equals, despite its brusque style and occasional defects. He was a man of great power, sent out to sufferers from the vapors; and often put forth under the guise of spiritualism, one turns to this book and finds a strong, free, and untrammelled literature. It is the *JOURNAL* people spent part of their time with Dr. Wolfe and his accomplished daughter, Miss Mary, whose introduction with distinguished honors from the University of California, was a great honor. Chronological. Under the protection of the Drs. Wolfe the visitors were shown all the varied and interesting sights in and about the

city, only some permits brief mention. Peculiar to the city are the "incline planes" on which passengers as well as all kinds of street vehicles are taken on cars, propelled by steam, and carried from the plateau to the steep ascent to the top of the hills, a distance varying from 100 to 200 feet. The incline runs up the bulky loads of hay and even loads of lumber. The horses are made to climb up the hillsides at as by magic, and partial are the horse-worshers to this mode of rising in the world that it is with diminished they can be driven past the entrance to the tramway when on their way up the hill. The horses are drawn by the men, drawn with their load, to drawing it themselves. Speaking of horses calls to mind the Quine Queen, Maud S, who was visited on its quaint about the city. She is kept near the race track and tended with most solicitude. She is a champion, and has won many trophies; a man sleeps by her side at night and she is neglected to insure her welfare. The gentleman who introduced the party to the Royal Hospital claimed that Vanderbilt had refused \$100,000 for her. She evidently has a keen appreciation of her own worth and she fully knows more than most "jockeys" and "triflers."

From talking here to talking book **394**
 was startling, but after all when the for-
 ward Maud S. the distance may be great
 W. Wolfe's "Startling Facts" has been
 at print for some time and the steady, cool
 numbers and indeed increasing call for
 the book obliges the author to satisfy the demand
 and he is now revising its pages preparatory
 to re-publication. This time it will prob-
 ably be put out as a subscription book under
 such auspices as to ensure the disposal of
 quite possibly one hundred thousand copies.
 A ringing introduction to the new edition is
 now in type and probably within a few weeks
 the **397** **397** will have the pleasure of an-
 nouncing the book as ready for the public.

The Spiritualist society of Cincinnati is a public meeting in a commodious hall and is fairly prosperous. Mr. W. C. Bowman of Atlanta is now lecturing for them and is well liked. He is an educated Southern man; for fifteen years a Methodist Minister, then eight years a Universalist pulpit, he now finds himself still growing; he has been a Spiritualist less than a year, but is a firm believer, yet a fair, eloquent and logical, and has the warm support and appreciation of Spiritualists in the North. He is open to engagements, and letters addressed in care of Dr. H. H. Jackson, 95 West Eighth street will reach him. He writes more often than Sunday on purpose for Dr. Bowman lecture and was much pleased with the manner and subject matter of his lecture. He has been invited to attend the meeting by the courteous and efficient President, Mr. Stebbins.

Dr. Habbitt, late at the head of the society, as president. Dr. B. is a man of ideas; and is always with all his strength to benefit his fellow by putting some of them into practical use; may succeed in this aim. Cincinnati is a city of great resources. The following brief story it was found important to visit some of them. The following were spoken of among the best: Mrs. Lizzie Green, independent slave-writing, No. 320 West Seventh Street; Mrs. Cooper, slave-writing and materialization, No. 300 Ohio St.; Mrs. J. C. Fisher, penance and materializations, No. 300 Vine St.; John Lyon, tractor, No. 288 Richmond St. Sunday evening closed the most delightful day's visit with the large-hearted friends, and Monday morning found the writer and his wife at the residence of Mrs. J. C. Fisher, to see the "medium" in operation. The "medium" was scratched off amid numerous interruptions, and before they are in type the editor will be a thousand miles eastward, so he will give pardon in advance for errors and omissions. The following are the Cincinnati correspondents, one and all, for their kindness and hospitality.

W. Whitworth of Cleveland, O., says that the Children's Progressive Lyceum there was well attended on a late Sunday, and the exercises were of the most interesting character; the principal feature being a lecture in object lessons on the black board, by Samuel James, one of Cleveland's oldest and ablest lawyers. His illustrations were admirable, and easily understood by the youngest of the children, and thoroughly appreciated by all.

The Legislature of Minnesota have passed a bill to "Regulate the practice of Medicine." "I don't think it will interfere any with magnetic healers. In this State magnetic healers pay no attention whatever to a law somewhat similar in nature to that of Minnesota."

GENERAL NOTES

Notices of Meetings, movements of Lecturers, Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday, such notices must reach this office on Monday.

Next Sunday the 35th anniversary of Mr. Spiritualism will be celebrated at Mrs. E. Hall, 55 South Ada Street. See notice in Miss Jennie B. Hagan will speak in Manchester, N. H., April 1st and 8th; also the Anniversary, March 30th. Will manage engagements to speak the rest of the season. Mrs. C. Fannie Allin will speak in Philadelphia, during April. She is engaged for a month of May by the Second Society of Spiritualists, Philadelphia—will then go to New England for the summer.

The Agnostic says: "The RELIGIO-PHILOSOPHICAL JOURNAL is a valuable paper. It is the fairest exponent of Spiritualism we know of. Fraud finds no favor in its able and interesting pages, no matter whether perpetrated by Spiritualists or others."

Mrs. Ophelia T. Shepard has kindly sent her cabinet photograph which we place in our collection. Also Dr. B. Cyriax, editor of the "Spiritualistische Blätter," Leipzig, Germany, has remembered us. Visitors call at our office find our collection of photographs very interesting.

We learn from a letter from Mrs. Kim Wardle-Britten of Manchester, England, that she is engaged in arduous literary labors as a regular contributor to two daily papers. She is also engaged in presenting the world's grand truths of Spirituality through the instrumentality of her inspirations.

The Brooklyn *Engle* says that March 1 was a red letter day in the history of the Salvation Army in that place. It was the thirty-ninth anniversary of their occupation of that city. They celebrated it by an enthusiastic meeting at the Temple, on Clermont avenue, and a small night prayer and praise meeting at their barracks on Washington street.

Mrs. Isabella J. Field of Racine, Wisconsin, writes: "We have a small hall here neatly fitted up and comfortable, ready to receive any good mediums and lecturers that may be traveling through the country. The hall is in the hands of a few who will hold it only for a Spiritualist hall, or parlors as it is termed. We only wish true and honest mediums; such our hall is free."

Prof. B. F. Underwood lectured before the Philosophical Society of this city last Saturday evening. In the afternoon he addressed the Ethical Society. On Tuesday evening he lectured at La Salle, Ill., before the liberal society there, his subject being "The Freedom (Mass.) Congregational Society, a Moderate Liberal Organization." After his lecture here he goes East, stopping to deliver a lecture at East Saginaw, Mich.

The Janesville, Wis., *Recorder* speaks of the willows of Henry Slade, the medium: "He delivered an interesting lecture on Spiritism at Lappin's Music Hall, on Sunday evening to a small audience. Our citizens have been humbugged so many times by this crooked class of people that they have come along upon them all in about the same line. It is our candid opinion, however, that Henry Slade is better posted on the subject than any man that ever visited this city."

We have just received from Belford, Clark and Co., Chicago, a beautiful Easter offering entitled "Spices for Easter Ingense," compiled and edited by Alice L. Williams. It contains about seventy pages of selections, prose and poetical, from some of the best English and American writers. The covers are very pretty and artistic, of the "card style," edged with heavy silk fringe. The pretty illustrations, fine paper and excellent letter-press combine to make this a fitting Easter offering.

A clergyman of Newburyport, Mass., late
wrote out warrants for the arrest of the man
and leading members of a traveling
theatrical company who were advertised
bringing out a play based upon the life and
adventures of Jesse James, the complaint
being forth that such a drama was calculated
to demoralize the youth of the country
surrounding deeds of outlawry with an
atmosphere of romance. The clergyman, who
practiced at the bar before entering the min-
istry, is prosecuting the case with vigor.

the house, and the clock with energy. The clock on Hartford street in the city of Hartford, Conn., has been so much troubled by these noises lately that now couples into it are haunted. For so many years past they have been annoyed by noises so indicating the presence of some living in the house besides themselves in the building. At night, after the man and his wife had retired to bed, the clock would be heard to be heavily footed on the floor, and the clock would lead close up to the bedroom door. The experiments of all kinds have been tried by the man in order to see if they could possibly be made to stop. With the same result. Strange lights have been seen, and the clock has been found to be tramping, but the most remarkable feature of these strange manifestations was that they were constantly developed. The woman of the household had been ill and was about to prepare medicine for her husband, and in the act in which she had placed the spoon on the table, the clock was heard to be tramping. The spoon jumped out of the cup and flew over on to the floor. Very soon after she heard the clock to be breaking glass in a cupboard. She then lay, and upon examination discovered that the glass had been broken in it. The clock was heard to be tramping, and the ball had gone through it, and broken the glass were upon the shelf beside the clock. The lady living in the house says that she can be seen in the visible forms, but chiefly one who was seen to be a man of middle age, with

This Pamphlet of 50 pages is a condensed statement of the laws of Modernism illustrated by the Author's own experiences. It explains the religious experiences of the Christian in accordance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who could know the true philosophy of a "change of mind." It ought to be largely circulated as a tract by Spiritualists.

Price 60 per hundred; \$2.50 for 50; \$1 for 15, and 10 cents per single copy.

For sale, wholesale and retail, by the HALL-PAULSONS CO., Publishers, New York, Chicago.
